THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

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THE

NEW-CHURCH REVIEW

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IN THE SPIRITUAL LABORATORY WITH SWEDENBORG

BY THE REV. EVERETT KING BRAY

WE New-Churchmen believe that the greatest mission of service entrusted to any finite man upon this earth within historic times, was that committed to Emanuel Swedenborg, and faithfully executed by him. We see in this mission the instrument whereby the only Lord God our Savior Jesus Christ has made His Second Coming. (Heaven and Hell, n. 1; True Christian Religion, nn. 771, 780.) In his Writings commanded of the Lord we have the lamp of X-ray penetration, which, turned on the pages of the Holy Word, reveal there our living Lord, as it were "walking in the midst of the seven golden candlesticks." And so finding Him, our hearts must burn anew in stirring call to follow Him, and in gratitude to find that He is even now so very near at hand, so glorious within His apparel, so presently powerful to save.

Not, of course, that our Lord has ever "gone away"; and not that there ever has been a time since its first being given, that He has not been present in His written Word. It is merely that He had withdrawn into it so far, that for the most part He had been hidden as in a cloud. And it required these Writings to reveal Him there, and His Kingdom with Him. For it came to pass, that in the process of

Swedenborg's penetration into the higher and purer atmospheres of the Word, there came to view not only new comprehension of the Lord, but a whole inner realm of life, a world, a kingdom, a home of the spirit, wherein the spirit of every man has its seat of activity even while his body is in this world of matter; and permanently after leaving this body.

By this unsuspected means, by this avenue of the two-world nature of the written Word of the Lord, this man, specially endowed, and specially prepared, was progressively elevated into the very heavens of heavens, that he might see and experience and understand that life eternal, which is the life that angels live, and unto which the Lord out of His Word insistently calls us. In the presence of the light of heaven, the light in which the angels see, and by which they understand, he was given to see the whole range of human experience as it carries on hereafter; to see not only the heavens, but also the terrible hells. And not only how life is lived in the regions beyond death, but the veriest inwardness of its nature; so likewise the unveiling of the soul and the opening of it to view in a revealed psychology, which only other-world light could bring to view. So also was seen the Lord as angels of heaven see Him, and so given the understanding of Him as angels understand Him. So in the careful Writings of this man, setting down for posterity the heaven-given knowledge and understanding that he gained, we are vouchsafed light and wisdom from the heavens themselves, upon the Lord, upon His Providence, and upon everything relating to life eternal, and our attainment of it. Therefore we may travel, too, in understanding and with deeply stirred affection, in that great unseen world, as we enter understandingly into the message of these Writings.

Having come to this point in contemplation of this message, we are ready to ask the question, How came this man to be the bringer of such offered blessedness to mankind upon our earth? For, what man, if he could have foreseen

the help, the consolation, the courage to carry on, and the inspiration to a dedication of life unto its utmost best, which this message would bring to humankind,—what man would not have gladly said, "Lord, here am I: send me"!

How came this man, then, to be chosen for this highest of all high commissions?

The answer frequently stressed is twofold: namely, that pointing to his encyclopedic learning; and that pointing to the sheer power of his wonderful intellect. This answer assuredly is correct—as far as it goes. Certainly it is not conceivable that any but a powerful mind, a scientifically and philosophically trained mind, and one possessed of vast stores of knowledge about the natural world and universe such as he possessed, including particular knowledge of the human body, could have fulfilled the mission to which he was called. This comprehensive knowledge of the natural realm, and penetrating understanding of it, was an indispensable foundation for evaluation and rational understanding of the spiritual realm.

But there is a third element indispensable to the answer to the question, why this man was chosen to be the bringer of this great message. And this element has to do with his *spiritual* preparation. This was the final determiner of the ultimate efficacy of his mighty mind and of his massive learning. How far he could be used by the Lord in this commission, was determined entirely and absolutely by how far he would become regenerated. It is to this aspect of his preparation that this paper is directed.

Fortunately we have preserved sufficient record of his own inner experiences to afford instructive evidences of the kind and degree of preparation in this realm which was required of him. We shall see evidence that he was not at any time an unusually wicked man; in fact, evidence is to the contrary. And yet, before the spiritual-world gates could swing open to him free and wide enough for him to receive the great commission, he had to pay a price of self rejection, of self abasement, of sense of sin and guilt and

of anguish over them before the Lord, and of a surrender of self that held nothing back. It is when we follow him into this realm of his preparation, that we come to see that the candidates to fill the office that he served would not consist of every man that comes along. Indeed, when we test ourselves by that measure, with what standing do we come out? Let us see.

To be prepared to appreciate the significance of the depth and severity of repentance required of him before the great illumination could be given, it is necessary to see that evidences of his being a great sinner, as the world names men sinners, are lacking. It will be hard for us to find ground to say: "O yes; for *him* such deep and full repentance was needful; but for such a mild sinner as I, such would not be needed."

Of his earliest life we have his own account given to Dr. Beyer:

> From my fourth to my tenth year I was constantly engaged in thought upon God, salvation, and the spiritual experiences of men; and several times I revealed things at which my father and mother wondered, saying that angels must be speaking through me. From my sixth to my twelfth year I used to delight in conversing with clergymen about faith, saying that the life of faith is love, and that the love which imparts life is love to the neighbor: also that God gives faith to every one, but that they only receive it who practice that love.

We find his father, Bishop Swedberg, writing of him at a later period, making reference to the signification of his name "Emanuel," expressing the prayer that he may always recognize the Lord's presence, and may be brought into blessed conjunction with Him, and saying: "And blessed be the Lord's name! God has to this hour been with him. And may he be further with him, until he be eternally united with Him in His kingdom!" We find Swedenborg himself at about the time when the call to seership was breaking upon him, testifying of ability to now see "that the Divine Providence governed the acts of my life uninterruptedly from my very youth" (Adv., iii, 839). Always we find him

reverent toward the Lord, and toward the Bible. When he is but little past thirty, we find him writing, "I hope that my philosophizing may not be misinterpreted; for after all, the foundation is God's Word." At that time, after declaring his own pet plans for himself, he adds, "I am quite ready to acknowledge that long-laid plans are like long roofs, apt to tumble in; for man proposes, God disposes" (Letter to Benzelius). Later, in middle age, in his travels we find him reflecting reverently upon the Divine Providence in determining the prosperity of nations; and expressing his faith in prayers for others, if they "proceed from an honest and pure heart, and are offered with genuine devotion and not in the spirit of the Pharisees"; for, says he:

> Prayer avails much, as in the case of Moses, when the people were slain, and in other cases. Paul desired that others should pray for him. (Diary of Travels in Holland in 1736.)

A profound reverence ran as a great undercurrent through all his scientific and philosophic works. In the "Principia" (published in 1734) we find him confessing that

> When . . . the philosopher has arrived at the end of his studies [howsoever far they may take him], . . . he can never know the nature of the Infinite Being. . . . He will therefore acknowledge that in respect to this supremely intelligent and wise Being, his knowledge is nothing; he will hence most profoundly venerate Him with the utmost devotion of soul: so that at the mere thought of Him his whole frame, or membranous and sensitive system, will awfully, yet sweetly tremble, from the inmost to the outermost principles of its being (p. 35).

These are testimonies sufficient to establish him as one whom men would consider a definitely Christian man and scholar. He did have great confidence in himself, in his abilities. How could he help it—accomplishing so much as he did in every field to which he directed his labors? And yet he was not conscious of being conceited over this; and neither did he believe himself actuated by motives of self-seeking or self-glory. He several times affirms that he is not so actuated. In the "Principia" he say:

In writing the present work I have had no aim at the applause of the learned world, nor at the acquisition of a name or popularity. . . . Should it therefore happen that I should gain the assent or approbation of others, I shall receive it no otherwise than as a confirmation of my having pursued the truth (ii. 365).

And later, in writing the "Economy of The Animal Kingdom" (published 1740-42), he says:

Of what consequence is it to me that I should persuade any one to embrace my opinions? Let his own reason persuade him. I do not undertake this work for the sake of honor or emolument—both of which I shun rather than seek, because they disquiet the mind, and because I am content with my lot—but for the sake of truth, which alone is immortal. . . . (vol. ii, p. 210).

And so in petitioning the Swedish College of Mines for leave of absence that he might again travel abroad and work on material for further scientific works, he asserts:

As far as my own preference and pleasure are concerned, I can assure you that I should a thousand times prefer to stay at home in my native country, where it would be a pleasure to me to serve in so illustrious a College, and to contribute my own small share to the public good; at the same time to watch opportunities for improving my condition and attend to the little property I have acquired, and thus to live at home and have pleasant times. . . . (June 17, 1743).

For several years he had remarkable dreams, dreams of such impressive character that he came to believe they had instructive intent for him. These seem to have begun soon after he took up intensive study of the human body, with the end that he might discover the soul. As early as 1736 he began recording these dreams, and his comments on them. Unfortunately this earlier part of his record has been lost. What we have in the little volume entitled "Journal of Dreams," begins in the fall of 1743 and carries into the fall of 1744, the year of his actual intromission into the spiritual world. It is in this record, made manifestly for his own use alone, that we have the means of looking into the very secret chambers of his own being at this great moment of his life. We shall come to these presently.

In him we find the genius for unalloyed honesty. Looking in upon himself, judgment he never softens because it is upon himself. Unflinchingly, and without apologies and excuses, he acknowledges what he finds, and confesses it for what it is.

A page from his published work three or four years earlier shows how far this has become his habit. In the introduction to the "Economy of the Animal Kingdom" (1740-41), we find him confessing how subtly "self" will figure, in spite of one, in his work. He says that, in study of the body as the kingdom of the soul, he became so biased in favor of his own discoveries above those made by other anatomists, that for the sake of truth he determined to rely wholly upon the findings of others. To quote his own words:

> I found that as soon as I discovered any thing that had not been observed before, I began (seduced probably by self-love) to grow blind to the most acute lucubrations and researches of others, and to originate the whole series of inductive arguments from my particular discovery alone. . . . Nay, when I essayed to form principles from these discoveries, I thought I could detect in various other phenomena much to confirm their truth, although in reality they were fairly susceptible of no construction of the kind. I therefore laid aside my instruments, and restraining my desire for making observations, determined rather to rely on the researches of others than to trust my own.

He continues:

> Nothing superinduces more darkness on the human mind than the interference of its own fancied providence in matters that properly belong to the Divine Providence. . . . This faculty, however, is chiefly impaired by the thirst for glory and the love of self. I know not what darkness overspreads the rational faculties when the mind begins to swell with pride; or, when our intuition of objects calls up in the objects themselves the image and glory of our selfhood. It is like pouring a liquor upon some exquisite wine, which throws it into a froth, sullies its purity, and clouds its translucence. It is as if the animal spirits were stirred into waves, and a tempest drove the grosser blood into insurgent motion, by which, the organs of internal sensation or perception becoming swollen, the powers of thought are dulled, and the whole scene of action in their theatre changed, . . . the rational faculty is crippled, and

brought to a standstill; or rather its movements become retrograde instead of progressive.

In the sequel work, "The Animal Kingdom" (*Regnum Animale,* meaning the Soul's Kingdom), upon which he was at work during the period covered by the "Journal of Dreams," he says:

If we wish to invite real truths, whether natural, moral, or spiritual (for they all make common cause by means of correspondence and representation), into the sphere of our rational minds, it is necessary that we extinguish the impure fires of the body, and thereby our own delusive lights, and submit and allow our minds, unmolested by the influences of the body, to be illuminated with the rays of the spiritual power: then for the first time truths flow in; for they all emanate from that power as their peculiar fountain.

It is essential to a right appreciation of the far-reaching changes that were to be wrought in Swedenborg's own soul before he could become the revealer of heaven and of heaven's light, that we recognize the length of time required from the period of the first vision and the call of the Lord, to the time when he had been elevated far enough into heaven and its understanding light, to be allowed to publish the first authoritative volume of the new revelation.

In a requested biographical letter to Dr. Hartley (Tafel's "Documents Concerning Swedenborg," Document 2), we learn that the Lord first appeared to him in 1743. We quote a few words from that letter:

But all that I have thus far related I consider of comparatively little importance; for it is far exceeded by the circumstance that I have been called to a holy office by the Lord Himself, Who most mercifully appeared before me, His servant, in the year 1743; when He opened my sight into the spiritual world, and enabled me to converse with spirits and angels, in which state I have continued up to the present day.

From the "Journal" preserved to us, we have his private record of another appearing of the Lord to him, which took place on the night of the 6-7 of April, 1744. It is suggestive, to say say the least, that this took place following a successful battle against subtle temptations to doubt the character

of the Word. Reading this account of that never-to-be-forgotten experience (to the genuineness of which he never ceased to testify throughout the remaining twenty-eight years of his life in the body natural), we are impressed by points that it shared in common with the appearing of our Lord to John in Patmos (Rev. 1). We quote in part:

> At ten o'clock I went to bed, and in little more than half an hour afterwards I heard a noise under my head. I then thought that the Tempter was gone. Immediately a tremor came over me, powerfully affecting me from the head over the whole body, accompanied by some sound. This was repeated several times. I felt something holy had come over me. I then fell asleep, and about midnight or a little later in the night a most powerful tremor seized me from head to foot, with a sound like the concourse of many winds. By this sound, which was indescribable, I was shaken and thrown on my face; while, at the moment I was thus thrown down, I became wide awake, and then I saw that I had been prostrated. I wondered what all this meant, and then spoke as if I were awake. I noticed, however, that these words were put into my mouth: "O Thou Almighty Jesus Christ, who of Thy great mercy deignest to come to so great a sinner, make me worthy of this grace!" I lifted up my hands and prayed, when a hand came and strongly pressed my hands. I then continued my prayer, and said: "O Thou who hast promised to receive in mercy all sinners, Thou canst not otherwise than keep this Thy word!" I lay on His bosom, and looked at Him face to face. It was a countenance with a holy expression, and so that it cannot be described. It was also smiling, and I really believe that His countenance was such during His life on earth.

At this period he continued to labor towards the completion of his work "The Animal Kingdom"; but six months later he discontinued that undertaking, and began that great prose-poem on the Paradise of Eden, under the title "The Worship and Love of God," where he seemed to be trying his wings, as if half on earth and half in heaven. In April 1745 his call to the office of revelator seems to have clearly come to him. He abandons all other work, and turns to the systematic study of the Word, learning the Hebrew language, and "reading the Bible through many times," making copious notes, and formulating his conclusions under the title "Explication of the Historical Word of the Old Testa-

ment."* It was not, however, until 1747 that he had become adequately illumined and instructed, to be directed by the Lord to the bringing forth of the first volume of the new revelation, the "Arcana Cœlestia" (1749).

It is possible to attain a level for communication with spirits, and speech with spirits, before it is to attain that for the same relation with angels. We find his "Spiritual Diary," under date of August, 1747, stating:

> For nearly three years I have been allowed to perceive and notice the operation of spirits, not by a sort of internal sight, but by a sensation which is associated with a sort of obscure sight, by which I noticed their presence, their approach and departure, besides many other things.

In the same, under date of August, 1748, he notes:

> During several years not only had I dreams by which I was informed about the things on which I was writing, but I experienced changes of state, there being certain extraordinary light in what was written. Afterwards I had many visions with closed eyes, and light was given me in a miraculous manner. There was an influx from spirits, as manifest to the sense, as if it had been into the senses of the body; there were infestations in various ways by evil spirits, when I was in temptations; and afterwards, when writing any thing to which the spirits had an aversion, I was almost possessed by them, so as to feel something like a tremor. Flamy lights were seen, and conversations heard in the early morning, besides many other things.

He tells us in the "Arcana Cœlestia," n. 2756, that

> With the man who is truly rational, that is, regenerate, all things have been disposed into order such as exists in heaven, and this from influx. From this there is given man a faculty of thinking, concluding, judging, and reflecting so wonderful as to exceed all mere human knowledge and wisdom, and immeasurably to surpass the analyses which human industry has drawn from these sources.

It was for attainment of this that time and profound

*Published in Latin, with title "Adversaria," by Dr. J. F. I. Tafel in 1842. An English translation, with title "The Word Explained," by Rev. Alfred Acton, is in course of publication.

regeneration were required for Swedenborg. In "Heaven and Hell," n. 272, it is put thus:

> To the extent that any one is without the love of self he has the capacity to be wise in Divine things. It is that love that closes up the interiors against the Lord and heaven.

And again, in "Heaven and Hell," n. 250:

> Only those whose interiors are opened by Divine truths even to the Lord, are able to speak with the angels of heaven, since it is into these truths with man, that the Lord flows, and when the Lord flows in, heaven also flows in.

How far Swedenborg's own regeneration had progressed before he was allowed to write anything that he was to publish for the instruction of the Lord's New Church*, we may judge from the following entry in his "Spiritual Diary," n. 4067, under date of November 25, 1748:

> When the most deceitful spirits . . . wished to destroy me, they said they could not do it, because there was nothing of me to be found; but if there had been anything, they could have done it. It was then perceived, and so represented, that for one to be anything, so as to have a proprium, was to present something which they could assault and destroy, as the most deceitful would then have it in their power. But when it was represented that I was, as it were, nothing, then they seemed to themselves to have no power over that which thus appeared as nothing, for they would then have nothing to assault. Thus he is safe who in true faith believes himself to be nothing.

This shows unmistakably why his temptations were so unsparing before this heaven-plane could be reached, and also why the instrument of spiritual development, the Word, became his exclusive pursuit during this time; and, indeed, from this time forward throughout the remaining twenty-eight marvelous years of his life in the body. It was always within the Word that he received the light of heaven; always out of its luminous deeps that he perceived the truths of heaven; it was always in unfolding the Word that all the truths of the Lord's new revelation, all the doctrines

*He began writing his "Arcana Cœlestia" in December, 1748.

for the New Church, were given to him: so fully is this so, that he definitely declares that these doctrines "are the internal sense of the Word" (Arcana Cœlestia, nn. 9025, 10400).

Now let us turn to the inner struggles and humblings by which he made it possible for the Lord to lift him to these rarefied regions of interior light and life. Here we shall find him alternating between the highest joys and the deepest agonies.

We find him noting how he "opposed" himself "to the spirit," and confessing that "consequently a mass of what I have written must be . . . without life and coherence," adding "wherefore the faults are all my own, but the truths are not my own." This he writes while he is still at work on the "Animal Kingdom." He notes:

> I sometimes fell into impatience and thoughts that I wished to make insistent demands, when there was not the easy progress that I wanted, since I did not labor for my own sake.

And now he seems to have advanced beyond that state, as he says:

> I found my unworthiness less, and gave thanks for the grace.

Previous to this an entry notes:

> I wondered at myself that there remained nothing of the [desire] to work for my own glory, so as to have sensation thereof.

Again he comments on his liberation from these self-loves; and again, how he has "resisted the power of the Holy Spirit," and how then "I beheld hideous specters, without life, horribly involved . . ." Then there is the note where he sees himself on a mountain, "holding on to a projection without foothold, an abyss beneath," and his comment is: "It signifies that I wished to rescue myself from the abyss by my own power, which was not possible." And again he has dreams which he interprets as meaning "the danger in which I am of falling into the abyss, unless I receive help." Then he dreams of rags and sickness, which mean to him, "The rags were my corporeal thoughts by which I wished

to cure myself, but they were good for nothing." Again, he had a dream that meant "that I, in an unprepared and untidy hut, had invited the highest beings to visit me, and that they had found it untidy and that I ought to be punished, but I was most graciously shown the way to avoid their wrath." Then, two nights before Easter, comes a dream which "means a gracious guard, that I may not perish." This was followed the next night, by this: "I repeatedly woke up; I thought everything was past and gone, and that I was forsaken or driven away." But when morning came the way cleared.

> It seemed to me everything was full of grace. I fell aweeping because I had not been loving but rather had offended Him who had led me and shown me the way even unto the kingdom of grace, that I, unworthy one, have been received into grace.*

On Easter day he went to communion, but was in temptation, with

> An anxiety as if I were damned and in hell, yet always the hope which the Holy Spirit granted. . . . Prayer gave some relief, and also the Word of God; the faith was present entirely, but the confidence and love seemed to be absent.

The temptation continued until he fell asleep at ten-thirty; then followed dreams of combat with an enemy of dog and snake nature. But as he came out victorious, his reflection was:

> How great is the grace of our Lord, which accounts to us that we have resisted in temptation, and which is imputed to us, when, nevertheless it is nothing but the grace and operation of God, being His and not our own, and He overlooks the weaknesses that we have shown in it, which have been manifold; and also how great a glory our Lord bestows after a little time of tribulation.

He thought he had been freed of self-love in regard for his own works; but again and again he has to be further

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*It is not to be inferred that Swedenborg teaches that dreams ordinarily have spiritual meanings for us. But merely that his own spiritual re-making was so searching and far-reaching that even dreams were affected by it.

humbled, as the purifying process advances to more interior regions of his soul. We find him recording:

This much I have now learned in regard to what is spiritual, that there is nothing for it but to humble oneself, and not to ask for anything but the grace of Christ, and this in all humility. I had added what is of my own in order to obtain love, but this is presumptuous, for when a person possesses the grace of God, he gives himself up to Christ's pleasure. One is happiest when he is in the grace of God. I must most humbly pray for forgiveness before my conscience can be satisfied, for I was in temptation before this had been done. The Holy Spirit taught me this, but I in my stupid understanding had neglected humility which is the foundation of everything.

Over and over we come upon similar confession. But still self-thoughts linger, polluting the lens which must receive the pure light of heaven, if he were to become the revealer of the pure arcana of heaven. He found himself at a bookshop; and there he says:

Immediately the thought struck me that my work would have greater effect than the works of others; but I checked myself at once. . . . Nevertheless the pride at once was bound to assert itself; may God control it, for the power is in His hands.

He is attending a lecture at a medical college, when, he notes, "I was rash enough to think that I should be mentioned as one who understood anatomy best; I was glad, however, that this was not done." Again he is pursued by the tempter suggesting, what "if it should happen that any one took me for a holy man"; and in striving "to gain a knowledge of all that is impure," he says:

I noticed that on all occasions something from the love of self intruded itself, and was turned about in the thought; as, for instance, when any one did not show the proper regard for me according to my own imagination, I always thought, "If you only knew what grace I am enjoying you would act otherwise," which at once was something impure having its source in the love of self. After a while I perceived this, and prayed God to forgive it; and I then desired that others might enjoy the same grace, and perhaps they possess it or will obtain it. Thus I observed clearly that there was still with me that pernicious apple which has not yet been converted, which is the root of Adam, and of hereditary sin. Yea, and

an infinite number of other roots of sin are with me. . . . May God grant me humility, that I may see my frailty, impurity and unworthiness.

And again:

I acknowledged that I was impure from head to foot; I cried for the mercy of Jesus Christ.

There were times when the temptation waxed so dreadfully fierce that only the thought of the Lord and the cross together could sustain him, whereof he wrote:

For I dared not look upon my Jesus whom I have seen, because I am an unworthy sinner, but then I ought to fall upon my face, and it is Jesus who lifts me up to look upon Him, and therefore I must look upon Jesus crucified.

The stage came where he was enabled to take for his motto: "Thy will be done; I am thine, and not my own," whereof he then wrote, "and as I have given myself away from myself to our Lord, may He therefore do with me according to His good pleasure." Then, he notes:

In the body there seemed to be something of discontent, but in the spirit there was joy, for it is the grace of our Lord that effects this. May God strengthen me therein! . . . I pray Thee, O Almighty God, to grant me the grace to be Thine, and not mine own! Forgive me if I have said that I am Thine and not mine own; this belongs not to me, but to God. I pray for the grace of being permitted to be Thine, and that I may not be left to myself.

A little further on, we find the fruit of these deep probings and purifications expressed in this recording:

I had a preternaturally good and long sleep for twelve hours. On awakening I had before my eyes Jesus crucified and His cross. The spirit came with its heavenly and as it were ecstatic life so intensely, and permitting me to enter into it higher and higher, so that if I had gone still higher, I would have been dissolved by this veritable life of joy.

These excerpts form but a fragment of the record left us of the way this "servant of the Lord Jesus Christ" traveled in making his strange, deep, far journey up to the rarefied, pure heights of heaven's light, where and only where he could receive, with bared head and bowed form, the supreme

commission to be the bearer of the pure truths of internal life, which are for those who shall confess and serve the Lord anew in His Second Coming. But these are enough to confirm beyond any shadow of doubt,—are they not?—how well this revelator knew the truth of the laws he enunciated respecting eternal life and the regeneration requirements for its attainment. He knows the price, and he knows the reward; he is the guide and teacher we cannot suffer ourselves to do without; and, seeing this, shall we not seize upon and master what he tells us of the Goal, which it is the most treasured ambition of us all to attain, and what he tells us of the Pathway ascending to it? And do we not feel thanks to our Lord, that He found a man, and raised him up, who would go on so far in the regeneration, that he could receive this light from heaven, and bring it to us, that we may see therein the Lord in His glory, which is His Second Coming?

EVERETT KING BRAY.

DEGREES OR LEVELS OF DIVINE REVELATION AND OF AUTHORITY

By the Rev. Warren Goddard

IF we turn to the dictionary and to the verb to "reveal," we shall find that it has various general meanings; for example, "To make known (that which has been concealed or kept secret); to unveil; disclose; divulge; make clear; display; show," and more specifically, "to communicate by divine or supernatural instruction or agency." Thus the noun "revelation" comes to mean "act of revealing; the disclosing or discovering to others of what was before unknown to them"; and in a theological sense it is said to mean the "act of revealing or communicating divine truth; specifically, disclosure or manifestation of Himself or of His will by God to man, as through some wondrous act that awes or impresses, through oracular words, signs, laws, etc., or through the inspiration of the Holy Spirit" (Webster's New International Dictionary).

Doctor W. Sanday, in his Bampton Lectures at Oxford University for 1893 on the subject of "Inspiration," defines "revelation," in the theological sense, as a "self-communication of God" ("Inspiration"—W. Sanday, p. 423); while Professor Dodd of the same university, in a more recent book entitled the "Authority of the Bible," defines "revelation" in the same sense, as a "process of discovery" by individual writers and prophets of the truth of religion.

These definitions of the word "revelation," and the use of the term in current speech and religious literature, and the more or less frequent use of the phrase "progressive revelation" and of such words as "inspiration," "enlightenment" and "illumination," raise the following important questions: What does revelation in general mean in the light of New-Church thought? What are the underlying or fundamental facts in any case of revelation? What is the effect of quali-

fying the word "revelation" by the adjective "Divine"? Are there degrees or levels of revelation? And if there are degrees or levels in revelation, what authority shall we give these varying degrees?

It is evident enough that questions like these lead us all too soon into the mysteries of Divine and finite personality and into the complexities and the difficulties necessarily involved in a philosophical discussion of such subjects as the nature of the Divine Love, what is meant by "influx," "degrees," "correspondence," "recipiency" and "free-will." With these immensely difficult philosophical problems I cannot hope to deal in any adequate way. I must leave their discussion to more competent hands and to the future. What I want here to accomplish is mainly to lay the ground for future work, and to suggest some lines of investigation and reflection.

And now for the general meaning of the term "revelation" in New-Church thought. In the "Apocalypse Explained," at number 8, we find this language: "*Everything* that is sent from heaven is a revelation." But what is this "everything"? Swedenborg helps us out by saying in the same reference that this "everything" is the "spiritual which relates to the church and its state." If, however, "revelation" is thus limited to this "spiritual" that concerns itself with the church and its states, where, for example, we ask, do the ideas of an engineer come from when he is inventing a radio or an air-plane or a piece of machinery? The New-Church answer to this question is that these mechanical ideas, like the world of physical bodies and relations, are correspondences to just these spiritual things in heaven that relate to states of the Church. In a general sense, then, we seem justified in saying that these mechanical ideas that come to an engineer are a form or a type of revelation. But when we make this statement, we do not at the same time assert, or mean, that the engineer in whom such a revelation has taken place possesses the spiritual state that corresponds to the thing that he has invented.

This leads us to the important question for our whole discussion as stated previously: What are the underlying or fundamental facts in any case of revelation? If we turn to the Lord's words in John 16:12, we find in general the answer we seek: "I have yet many things to say unto you, but ye cannot bear them now." While these Divine words must contain infinite and unfathomable depths of meaning we can distinguish in them, at least, *four* important aspects that are now more or less understandable in the light of New-Church doctrine and principle. And the first and most important fact that these words declare is, that it is the Lord's desire, or the unceasing effort of the Divine Love, to communicate or to make known to men Its Own Fullness of Love. The second fact that these words declare is, that Divine communication with men has been a fact of the past, is one of the present, and will be one in the future. The third fact asserted is, that there is a recipient, something to receive the Divine communication, a man capable of receiving and making a spiritual use of what the Divine Love and Its Wisdom reveals. And the fourth fact which these words mean and imply is, that the Divine Love in communicating Its Life and Its Wisdom to man always considers the state of the recipient-man.

These four facts imply as a whole that, whether the equation of revelation is thought of as applying to the life history of the individual or to groups of individuals in the universe, in the equation of revelation the Constant Factor is the nature or the quality of the Divine Love Itself, and the indefinite number of variables in this equation are the succession of states of the individual recipient, and so the states of larger or smaller groups or churches. These variables, and the words "Your sins and your iniquities have hid His face from you," show us where we must look in our attempt to classify and to account for the variety in revelation that human experience has recorded.

These variable receptacles that men are, are defined by

Swedenborg in the "Arcana Cœlestia" at number 6138, as "the very forms of men," by which he means the forms that men's ruling loves, good and bad, take on due to men's free choices, the influences of inheritance and religious training or the lack of such training. But these forms of men's loves have degrees and levels, and are inseparable from the principles in which they become self-expressed. The general form that man's ruling love takes and that gives the quality or character to his whole personality, does not, however, exclude from the good man's general receptive form, lesser forms that are also "receptacles"; for Swedenborg writes again in the "Arcana Cœlestia," number 5531:

> With a regenerate man these receptacles are as many as are the general truths with him; and each receptacle corresponds to a certain society in Heaven.

This highly complex and mysterious recipient form, then, called man, with his mercifully given faculties of reason and free-will, are what the Divine Love and Its Truth plays upon and seeks unceasingly to lift up into the light of heaven. The basis for the insurrection and rebellion against the unchanging solicitations of this Divine Love are to be found in what Swedenborg describes as "the man in himself regarded." Writing on this in the "Arcana Cœlestia," we find the words,

> It has been shown me by living experience that a man and spirit, even an angel, in himself regarded, that is, as to all that is his own, is but vilest excrement; and that left to himself he breathes nothing but hatred, revenge, cruelty, and most foul adultery.

This teaching about what man is, as "to all that is his own," is far removed, indeed, from the doctrines of Rousseau and Walt Whitman, and from the modernistic expressions of self-appreciation and self-assertion that are characteristic of our times. But the quality of the revelation that men receive from the Lord and from the Word depends precisely upon the extent and the clearness with which they see and acknowledge the truth of this statement about man's

ownhood, and upon the extent to which they act upon the meaning of their convictions about it.

In the Golden Age at its best, the meaning of this "ownhood" of man's and of the dangerous possibilities that lurked within it, was better appreciated than at any other period in the religious history of the race. This appreciation was the result of the spiritual work that men did, and was one of the important consequences of the "immediate revelation" and the perception that these innocent and openhearted and happy men of the past enjoyed. This "immediate revelation" with its open intercourse with angels, with its visions of heavenly glory, came to its close, when through disobedience men chose to descend deeper and deeper into the unspeakable filth and selfishness and insanity of the Self.

But this "immediate revelation" that came to this happy age of long ago, and that now exists on other planets in the universe, and that is mostly confined to family or tribal groups, and especially to the best in those groups,—this sort of "revelation" Swedenborg implies is not of the highest sort possible, or, at least, has in it the dangers of perversion and loss. Thus he speaks of the Word on our earth as "the crown of all revelations,"—probably not meaning to imply that the Lord's Advent was not the supreme example of a Perfect Living and Personal Revelation of the Infinite Divine Love. But that these "immediate revelations" have this possibility of perversion and extinction is established by the fact of just such a perversion and loss by those who once had such a revelation on our own earth. Speaking on this point, for another earth, Swedenborg informs us in the work on "The Earths in the Universe" (number 120):

> On every other earth Divine truth is manifested by word of mouth through spirits and angels . . . this is done within families . . . therefore the Divine truth thus revealed by spirits and angels is not conveyed far beyond the families; and unless a new revelation continually succeeds, what has been given is perverted or perishes. It is otherwise on our earth, where the Divine truth, which is the Word, remains in its integrity forever.

On the planet Jupiter, where now live those much wiser spiritually than ourselves, they are keenly aware of the danger of perversion that "immediate" revelations to families and groups contain; thus, we read again in the work on the "Earths in the Universe":

> On the earth Jupiter the greatest care is taken lest anyone should fall into wrong opinions concerning the Only Lord; and if they notice anyone is beginning to think improperly concerning Him, they first admonish him, then deter him by threats, and at length by punishments. They said they had observed that if any such thing crept into a family, the family was removed from their midst, not by punishment of death from their fellows, but by their breath being taken away and thus their life, by spirits, after they had first threatened them with death. For on that earth spirits speak with them, and chastise them if they have done evil, and also if they have intended to do evil . . . and so if they think evil concerning their Only Lord, provided they do not repent, death is denounced to them. In this manner is worship of the Lord preserved there, Who is to them the Supreme Divine. (N. 68.)

This last quotation, we should observe in passing, has pointed enough lessons for our present disobedient age with its widespread misconceptions of both "tolerance" and "liberality," its growing lists of unpunished crimes, and its open anti-religious talk and bad behavior.

But moving on to the type of revelation in the Ancient Church,—here in this period we have recipient forms of love, less innocent, and more closed to the influences of the Lord's Love and Wisdom than the typical recipient forms of the Golden Age. The Lord's inflowing life now reaches men through conscience and their knowledge of the principles of intelligent neighborly love. They have a Word written in correspondences; and this they read, and think from its light. But the individuals of this Church, too, in time descended into the pride and conceits and perverted principles of the "ownhood," or, to use the language of our doctrines in the "Arcana Cœlestia," number 1241, this first Ancient Church became "adulterated by innovators."

This brings us to what Swedenborg calls in the "Earths

in the Universe" (n. 136), our "permanent revelation"—the Word. This Word, or the "Sacred Scripture," is first declared to be "Divine Truth Itself" (True Christian Religion, n. 189). It has six degrees of "truth Divine," two of which are above the level of angelic comprehension (Arcana Cœlestia, n. 8443). It "conjoins man with the Lord and opens heaven" (True Christian Religion, n. 190). It has "spiritual" and "celestial" senses connected with the letter by the relation of "correspondence" (True Christian Religion, nn. 210-214). Its style is the "Divine style itself, with which no other can be compared" (True Christian Religion, n. 191). This "Divine style" includes "pure correspondences," "historic" and "prophetic" and "intermediate" forms of literal expression (Arcana Cœlestia, nn. 1139, 1140). The Word's "internal sense" is "connected," "coherent," and it is "such that it continually has in view the things that follow and the conclusion, although in the literal sense it does not so appear" (Arcana Cœlestia, nn. 1756, 1318). The Word was spoken by Jehovah or the Lord "through Moses and the Prophets" and in the "Evangelists" by "His own mouth" and "by the Holy Spirit" (True Christian Religion, n. 190); or as otherwise stated, "The whole Sacred Scripture . . . was dictated by God" (True Christian Religion, n. 6). Every "syllable" was "sent down from heaven" (Arcana Cœlestia, n. 1659). "Holiness is in every sentence and in every word . . . in some places in the very letters" (True Christian Religion, n. 191). The prophets through whom the Word was written were "wholly natural men" (True Christian Religion, n. 204). They "wrote as the Spirit from the Divine dictated; the very words which they wrote were uttered in their ears" (Arcana Cœlestia, n. 7055:3). The "words" used by them, that is, dictated to them, "are employed with exactness . . . one is never used in the other's place" (Arcana Cœlestia, n. 519:3). In every "jot" of the letter "there is something from that affection and life which is common to the whole Word" (Arcana Cœlestia, n. 1870:2). "Every verse," of

this Word, "communicates with some society of heaven" (True Christian Religion, n. 273). "The Word is in all the heavens and angelic wisdom is from it" (*ibid,* n. 240). The historical narratives, judged from the natural history point of view, are more or less disconnected and disordered, not always clear in meaning, and appear to have interpolations, but they are, nevertheless, arranged in exactly the order required by the Divine character of the inner senses (Arcana Cœlestia, nn. 1201:3, 1318, 1871). And finally, in our earth, except for certain innocent-hearted and thus spiritually teachable African tribes, the Word in its letter is the source for man's knowledge of God, the Lord, heaven and hell and the life after death (True Christian Religion, n. 273).

Such, then, briefly, and in part, is the New-Church doctrine of the Word. There is no wonder, then, when we reflect upon its meaning and significance, that the "True Christian Religion" at number 209 declares, that "the Lord's power from the Word is infinite"; and further, we cannot be surprised when we are also taught that man's "enlightenment" is from this Word when it is approached in spiritual states of life.

But this brings us, at this point, to two other types of "revelation": that claimed by some of the religious mystics; and that made through Swedenborg's personality.

In the case of mysticism in general, we must make a distinction at once between philosophical and religious mysticism. Plotinus is the best representative of the first, and Eckhart of the second. Both are reflective, analytical and critical; but "the One" of Plotinus, the goal of all his thinking, is, as Royce observes, a mere "contrast effect" with commonsense realism. It defines absolutely nothing, and philosophically is a cipher. In the case of Eckhart and the less learned of the religious mystics, while we have more or less reflective thought and analyzing of consciousness, the characteristic features in these cases are heightened religious feeling, fervor sometimes approaching trance condi-

tions, and the use of highly allegorical and ambiguous language. This should make us suspect the nature of the "revelations" that these religious mystics have; or at least it should make us cautious as to the value we place upon them. There is probably some good religious feeling represented in their cases, but of just what quality, it is difficult to judge without at least first-hand knowledge or acquaintance with each case. In all cases of religious mysticism, however, we must judge, as far as we can, of their meaning and significance in the light of the spiritual meaning of the Word and in the light of the doctrines of the Church; for this is what is implied in these significant words found at number 3963 in the "Arcana Cœlestia":

> Neither are they of the Church who are in the affection of good from which there is not truth, although they be within the congregation, for they are in natural good and not in spiritual good, and suffer themselves to be led into every evil and falsity, provided that the evil is invested with the appearance of good, and the falsity with an appearance of truth.

Taylor in his "Elements of Metaphysics" well observes that the "mystic's object is primarily emotional rather than intellectual," and that what he wants is a "feeling of satisfaction" that he finds in his states of "immediate and unanalyzed" emotion (pp. 13, 14).

But we must move on here to Swedenborg's case. I need not here attempt to review its unique features, or to show how he was "prepared from his youth up" for his office of revelator. Our interest here is to try and say whether or not we are justified in calling it a "Divine" revelation; and if so, in what sense. When Swedenborg declares in the "Arcana Cœlestia," n. 6597, that the spiritual sense of Genesis thus far explained or given by him was "dictated" to him "from heaven," and when he asserts in the "True Christian Religion" that from the "first day" of his call "he has not received anything which pertains to the doctrine" of the New Church "from any angel, but from the Lord alone" while he "read the Word," it seems that we are justified in

saying of his case, that here we have an example of Divine revelation, but a Divine revelation in a different sense from that of the Word's. When the adjective "Divine" is used in connection with the word "revelation," it is probable that we should then restrict the whole phrase "Divine revelation" to that process and act by which the Lord's Love and Wisdom discloses to men during periods of spiritual crises in the Church that body of religious truth and principle that is not discoverable by any natural faculties in men's minds. If we are making here a valid distinction between simple "revelation" and "Divine revelation," we shall have to class among the cases of simple revelation those so-called examples of "enlightenment" and "inspiration" that come when men in humility, and from spiritual motive, read the Word and live from its principles. What light true "conscience" and "perception" bring men would be also in this same class. When a chemist "discovers" a new compound, or when a man receives spiritual "enlightenment" from reading the Word, it may be that we shall have to concede that in a broad sense we have here also cases of a certain type of Divine revelation, because we have cases of presentation to consciousness of new natural and new spiritual light,—a presentation that must have been the result of the activity of the Divine Love and Wisdom. But, we may ask, will it not clarify our thinking if we restrict the phrase "Divine revelation" to those special cases where general religious crises exist, and where the Divine Love and Wisdom, in order to meet these crises, has disclosed spiritual truth and love in a new way, as in the Word and in the doctrines of the Church?

This brings us now to the difficult question of "authority." When William Lloyd Garrison asserted, "I will take truth for authority, but not authority for truth," what does he mean? When the editors of "The Library of Constructive Theology" state that "the present spiritual crisis is essentially a questioning of authority, if not a revolt against it," and when they say that the writers of the several vol-

umes in this "Library of Constructive Theology" desire to lay stress upon the value and validity of religious experience, and to develop their theology on the basis of the religious consciousness," what is it, we ask, that these editors mean? Both Garrison and the editors are, doubtless, for one thing, expressing their revolt against what they take to be blind dogmatism. Well, so far so good! But when the author of the recent volume, "The Authority of the Bible," a volume which is one of the many in this series of books that is to constitute "The Library of Constructive Theology",—when the author of this book, a professor in Oxford University, states, in discussing the possibility of God writing the Bible, "The Eternal has neither breath nor vocal cords; how could He speak words?"; when he says at another point, the phrase "thus spake Jehovah" cannot be taken to mean that "Jehovah" is actually speaking words to men; when he speaks of Jesus Christ as "*a* revelation of God"; when this sort of writing is being done and such naturalistic ideas as these are being taught young men and women, we may well enough ask, what sort of a religious consciousness is this that this writer exhibits? Is his state of consciousness while he writes in this way another modern example of a spiritual Sennacherib, storming the walls of Jerusalem?

But to return to the question of the meaning of the word "authority," especially its meaning for religion. When the "chief priests" and the "elders of the people" came to the Lord as He was teaching in the temple, and asked the question, "By what authority doest Thou these things? and who gave Thee this authority?" the Lord replied by asking them a question about John's baptism: "Whence was it? from heaven? or from men?" If they would answer this question, then He would tell them by what authority He did what He was doing. But these Jews would not answer the questions put to them by the Lord. They wouldn't say whether John's baptism was "from heaven" or "from men"; but spiritually their discussion of the question meant that they in practice

recognized no distinction between spiritual good and moral good. But when the adherents or the leaders of any Church in practice make no distinction between moral good and spiritual good, that is, when they have no spiritual good, their religious consciousness becomes incapable of understanding the "authority" of the Lord's presence in the life of a spiritual-minded man and in the Word. This seems to be, in part, what is implied in these important words that we find in the "Arcana Cœlestia," n. 5952:

> The Lord does not openly teach anyone truths, but He leads him by means of good to thinking what is true, and He also inspires, unknown to man, apperception and consequent determination that such a thing is true because the Word so declares, and because this thing squares therewith. Thus the Lord adapts truths according to every one's reception of good; and inasmuch as this is according to every one's affection, thus in freedom, it is here said, according to their pleasure.

Thus we come back again to Garrison's words, "*I* will take truth for authority"; and we ask, What sort of an "I" or self is it that decides this matter about what truth is? Abundant human experience shows us that this "I" or this self is a most complex and fluctuating and vacillating sort of thing, and that just because of this, there has been, and now is, vast disagreement as to what truth is, even natural truth. So varying are the states of this "I," and so important are its fluctuations and changes, that in religious literature a distinction is made between the "higher" and the "lower" self. And when it is asked, as Royce does in his lecture on the "Human Self," "to whom does this higher spiritual self originally belong?" we are faced with a fundamental question of the highest importance to religion. Royce goes on to say that Aristotle taught that this higher self comes "from without"; and we see at once that Aristotle's intuition, inspired as it was from heaven, gave him the only religious answer. And this is the answer of the New Church and of the Word. This is exactly the answer that the Lord gives when He says, "I am the Vine, and ye are the branches," when we see that here the Lord is using the

language of appearances. The Divine Vine that the Lord is, must include as parts of Itself the branches that grow from It. This means that this "higher self," this spiritual goodness that appears to be ours and to come as the result of our obedience to the spiritual principles of the Word,—this higher self or spiritual quality, this "branch," is absolutely not ours, but the Lord's, and only appears to be ours because of the Lord's Divine Mercy and Wisdom. This "branch" is a projection of the Lord's love and truth into our personality,—a projection that develops and proceeds in just the measure in which we have met the requirements of a spiritual life.

But it is only and precisely from the light of this Divine projection in us that we can see and recognize any spiritual truth whatever, thus exemplifying the unchangeable principle, "In Thy light shall *we* see light." But once this truth has been recognized in the Word and in the doctrines, it becomes authoritative and obligatory for us, for the reason that our whole personality sees in it the Lord's gift of mercy, and the only means by which we can become spiritual human beings.

Because the Christian world today recognizes no fixed standards of spiritual principle, and because many nominal Christians deliberately disparage doctrine and its meaning for the religious life,—because of these conditions we are compelled to live in the sort of modern world which we now must look out upon. And if one needs help in knowing in more detail just what sort of a world the world has been in the more recent past, then, read "Only Yesterday" by the Assistant Editor of *Harper's Magazine*. There are shocking and arousing things in this book, some of which we know in a general way from press accounts. But if we read books of this type, and reflect upon what is happening to men's souls, we shall come to see that what the modern man most needs is spiritual standards of which he can say, from deep-seated conviction, *"This* is what Divine Love requires of me. *This* is what I can, or cannot do, and be a *spiritual man!"*

Will the New Church, then, do its plain duty, and preach its Gospel with power? This is the question that we must answer; and the sooner we give it the right answer, the better it will be for this distressed and troubled world.

The grass and the flowers of men's mere natural guesses and opinions about what the Word is, spring up and flourish for a time, and then wither and fade; *but* "the Word of our God," the Word we New-Churchmen know in part, this, fortunately for our souls, "shall *stand* forever."

WARREN GODDARD.

THE LETTERS OF WILLIAM HILL (V)

Edited by Rev. Frederic R. Crownfield

THIS instalment of all the known letters of William Hill consists of the concluding part of the series addressed to Rev. John Hargrove. The letters that still remain to be published are addressed to Mr. William Jenks of Cambridge, Mass., with the exception of the final one of all, which went to the Hon. John Young, of Haverford, Pa.

XXVI.[1]

Philadelphia, June 17, 1800.

Dear Sir,—I had prepared a letter to send by Mrs. Mather in reply to your inquiries concerning the people called Enoch, but, as Mrs. M. did not call again, and I do not know where to send it to her, it still remains by me. In answer to yours of the 13th, I have in the first place to apologize for not sending you the volume of Hindmarsh's Letters, according to my intention. The truth is, that before I could make up the parcel, I was reminded of a promise I had made of that volume to another person, who not being situated where any of the writings could be had, I concluded the first claim should be first attended to, not only on account of right but usefulness.

In what I observed respecting the danger of persuading others to act out of their own states and order, I had a view rather to things of an external nature, and which are in themselves non-essential, and by no means to the recommendation of the principles of truth and goodness, either in doctrine or life. You very justly observe that falses must

[1] To John Hargrove.

be removed before truths can be received; but the comparison of removing away the rubbish of an old house does not fully apply, for we cannot remove other people's rubbish; they must do it for themselves, and before they can do it, the end must be in view, the new house must be contemplated and desired. Moreover the beauty and use of truth can alone manifest the deformity and inutility of the false, and beget a desire for the removal of the one and the establishment of the other. Therefore the demonstration of truth is a better way than that of declamation against the false, unless it be by way of contrast, and to make the picture more beautiful. The latter way otherwise often serves but to confirm the false the more, by exciting resistance and opposition. But the best way of all is assuredly that which our Lord himself pursued, viz.—at all points to press to good, for, says our author, "false principles with the good do not join but only apply themselves, and this in such a manner as to be capable of an easy separation; and *they are then separated when the truths of faith are learned and imbibed, for every truth of faith removes and separates what is false, insomuch that at length what is false hates and shuns what is true.*" A. C. By which I suppose is meant, that the evil spirits, who infuse the false, depart of their own accord, not being able to bear the truth when received in its proper affection. But he is there treating of the angelic mode of instruction, which perhaps is not so well adapted to this lower world, as may also be the case with respect to the order of association and dissociation, where we are told, "that the good angels and spirits never leave any to whom they can administer light and knowledge, but that the latter leave them when they are not capable of benefiting by their endeavors." H. H.

It would indeed give me real pleasure to afford you more satisfaction respecting the doctrine of the Lord's Humanity, and I am sorry I cannot make my ideas more comprehensible, nor divest them of all apparent contradiction; yet this is not to be wondered at, since the ideas themselves

are so very imperfect, and involved in so much obscurity. For it is a subject which, I confess to you, sir, I feel myself very unfit to discuss, being rather disposed also to contemplate it as an unfathomable mystery, than to attempt finding out all that belongs to it. Nor do I think, as I have observed before, that the glorification of the ultimate of the Lord's Humanity is so necessary to be discussed, or that it can be properly comprehended by us, because it has no immediate relation to our own condition, for "herein the Lord differed from every other man, in that he rose with his whole body complete from first to last." The Writings appear on this account to be silent on the subject, they only tell us that it is so, but how it was effected we know not, and perhaps never shall know. For my own part, I am quite content to be ignorant on this point, yet I must say again, that I can perceive no shadow of contradiction in what our author has advanced respecting it, if we allow one passage to explain another; when he says that by making the Human Divine, is meant the putting off all that was infirm and material, and the putting on what was Divine in the place thereof, and uniting this with the essential life or Jehovah, it appears to me to be plain and simple, and so far from implying any thing like commixion or transmutation, that it is a direct contradiction in terms. The putting off one garment and putting on another in its place (if one may be allowed so low and imperfect a comparison) is a very different thing either from commixing them, or transmuting one into the other, and we should think it very ridiculous in any person to tell us they were the same. The idea expressed in your sermon is certainly very just as it respects the essence or quality of the Lord's body, but it did not appear to me to extend far enough; and I think we should be very cautious, lest in our great fear of thinking too grossly upon the subject, we appear to divest the Lord entirely of that garment, the very hem of which contains all the virtues of salvation, and the very touch of which will impart to us those virtues, although we may not stop first

to scrutinize all its wonderful and ineffable texture. Since my first reading of the writings, it has appeared to me, that unless the Lord had glorified His Humanity to the very ultimates or corporeal principle, neither our material bodies nor any part of the material universe, could have been preserved from destruction; the mediate influx by the higher degrees upon the lower successively, was become inefficient throughout, but the Lord having made all the degrees divine in Himself by union with the Divine, has provided an immediate influx also even from the highest upon the lowest, whereby he can control, direct, arrange, and preserve the equilibrium of order. It was therefore written, *"A bone of Him shall not be broken."*

The difficulty of your friend Mr. Fairfax, arising from the apparent contradiction between the passage n. 221, in Divine Love and Wisdom, and that in the reply to Mr. Hartley's sixth Query, may perhaps be solved by referring to the Answer to the second Query, which I would recommend him to read attentively.

It appears from that number, that the Lord from eternity was a Divine Celestial and Spiritual Man, but infinitely above all angelic and human comprehension; and although in His divine essence were contained potentially all the principles of Humanity, yet there was not, properly speaking, any Divine Human capable of being manifested before angels and men. The Divine Human (so called), by which the Lord did manifest himself, was the Divine of Heaven, which is the same as the Divine Rational, the Rational commencing in the inmost of the Natural, as the Human commences in the inmost of the Rational. This Human then appears to be what is meant by the *former Human,* by which the Lord manifested himself in the human form before the incarnation, not by assumption from Himself, but by influx into heaven, and representatively by an angel. It was not therefore *actually a Divine Human,* existing by itself, though representatively called so, until the Lord actually put it on, and by means of the Human assumed in the

world, made it Divine in itself, and self-existent, by union with the Divine Esse. I do not know if I express my ideas so as to be understood, and I feel the subject too deep and awful to venture upon a more minute investigation, but I hope sufficient may be discovered from it to clear up the difference complained of. This is very clear from the Writings throughout, that the Divine Existence, or Divine Human spoken of before the Advent, as manifested before the angels and men of the ancient churches, was not a Divine Human actually existing, but the Divine of Heaven, assumed only by influx and in the way of representation, and therefore there can be no real contradiction in the Writings upon this subject. The Divine Human, properly speaking, is the Human made Divine by assumption and glorification; and it is plain also that the Divine Human, thus actually existing, involves not only the Divine of Heaven, which the Lord put on in his descent through the heaven, but likewise all the lower principles of Humanity superinduced in the world. Thus it includes not only the rational, but even the sensual and corporeal. See A. C. 5178, where it is said, "The Lord made the very corporeal principle in Himself Divine, as well the sensual things thereof as the recipients, which together constitute what is called the body, wherefore also He rose again from the sepulchre with his body, and likewise, after his resurrection, said to his disciples, *"See my hands, and my feet, that it is I myself, handle me and see, for a spirit hath not flesh and bones, as ye see me have."*

I would recommend you also to read again what is advanced upon this subject in the Magazine,[2] page 70. "That the Lord, when he was born, was possessed of a *soul, which was Jehovah,* also of the *first rudiments of a Humanity derived from Jehovah,* which was so far a *Divine Humanity,* and further of an *external material covering.* That in proportion as he put off the external Humanity, the first rudi-

[2] That is, *The New Magazine of Knowledge,* published in London, April 1790.

ments of the Divine Human (so to speak) increased and took place thereof, till at last he became completely Divine, even as to flesh and bones; and therefore the grave could no longer contain him, but he arose in a divine or glorified body, in which he says, *All power is given to me in heaven and in earth.*"

I would also refer you again to Mr. Clowes's advertisement, prefixed to the seventh volume of the Arcana, which, if you would be at the pains to copy for Mr. Fairfax, from beginning to end, I should think it almost impossible but his mind must be set quite at ease on the subject.

My fingers, you will perceive, are tired of writing, as you must now be of reading. But I shall never be tired of wishing you and all lovers of the truth a continual stream of the heavenly treasure, and a Divine blessing on all your labors. I remain, dear sir, very affectionately, yours,

WILLIAM HILL.

XXVII[1]

PHILADELPHIA, June 25, 1800.

DEAR SIR,—Your illustration of the Glorification of the Lord's Humanity by the Word must be right so far as it goes, the fulfilment of all things in the Word being the means of Glorification. The putting off apparent truth and putting on that which is genuine and Divine, is also constantly applied by our author in illustration of the subject; but when you speak of the *literal sense of the Word being* CHANGED INTO *the spiritual,* I am at no loss to conceive the reason of your supposing that the Lord's putting off what was material and putting on what was Divine, necessarily implies the *changing* of *one into the other,* which in both cases is impossible, as you will readily perceive by referring to the Doctrine of Degrees. According to your ideas I cannot see any difference between the Lord's resurrection and that of another man, and I would recommend you rather to be content with what our author has said upon this subject,

[1]To John Hargrove.

at least till you have well studied the process of the glorification of all the intermediate principles of Humanity between the Divine and the ultimate or corporeal. If any proper apprehension can be had of the latter it must be by a light derived from the former, and I conceive these rather than the other to be the proper subjects of Angelic Wisdom and speculation, the higher degrees of the higher and the lower of the lower. But not to confuse you yet further by my own imperfect conceptions, I hasten to copy for you Mr. Clowes's advertisement, agreeable to your desire. What relates immediately to the subject is as follows:—

"A confusion also having been observed to arise in the idea of some readers, respecting the glorification of the Lord's Humanity or Human principle, in consequence of confounding together the *maternal* Humanity and the *natural* Humanity, by supposing them to mean one and the same thing, it is thought proper further to remind the reader, that the author in all his writings considers the *maternal* humanity and the *natural* humanity as things totally distinct. The *maternal* humanity is regarded by him as what was taken from the mother, and this, we are informed again and again, was successively put off, until there was not the smallest particle thereof remaining in the Lord's humanity; whereas the *natural* humanity was from the *Father,* consisting of all those natural affections and thoughts which properly constitute the natural mind or man, and this humanity we are further informed, was opened and formed successively, after the birth of the *maternal* humanity, till it, in like manner as man's natural principle or mind, is opened and formed successively after and in the birth which is from the mother. In this *natural* humanity of the Lord, was afterwards opened and formed successively the *rational* humanity, in like manner as man's rational principle is successively opened and formed in his natural principle. If the distinct nature of these principles, the *maternal,* the *natural,* and *rational* humanity of the Lord, be seen clearly, it may then also be seen with equal clearness, what that Humanity

was which He glorified, or made Divine, and what that was which He put off.

It may here be proper to note, that considerable embarrassment on this subject has been produced in the minds of several readers, from a passage in the English translation of the *Doctrine of the New Jerusalem concerning the Lord,* where are these words, *"Now whereas the Lord from the beginning had a humanity from the mother, and successively put off the same,* i. e. *glorified or made it Divine,"* &c. see n. 35. In this passage the act of *putting off* is confounded with the act of *glorifying or making Divine,* as if they were one and the same act; and this confusion must necessarily produce a confusion in the ideas of the reader, until he be informed that the Words, *that is, glorified or made Divine,* are not in the original, but have been interpolated by the translator. A further embarrassment on the subject has been derived from a passage in the *Arcana Cœlestia,* n. 2159, where it is said, that *the Humanity appertaining to the Lord, before He put it off and made it Divine, was nothing else* [*but a servant*]. Hence some readers have been led to conclude, that the Humanity which the Lord put off, was made Divine, as well as the Humanity which he put on, and then that He made the humanity from the mother Divine, as well as the Humanity from the *Father.*

But this conclusion seems contrary to the whole testimony of the author on the subject, and does not appear to be at all warranted by the above passage, which merely teaches, that the Humanity appertaining to the Lord was a Servant, before He put off what was from the Mother, and put on what was from the *Father,* and accordingly, it follows in the same section, *"He altogether put off the Maternal* [*Humanity*]*, and when He put off this Humanity, He put on the Humanity Divine."* The Humanity which he glorified or made Divine, was the *natural* and *rational* Humanity, whilst the Humanity which he put off, was the *maternal* Humanity, even as to *corporicty* or the corporeal principle. If it be asked what *corporicty* or *corporeal* principle then remained

in the Lord, or what that *Body* of *flesh and bones* was, in which he rose again, and ascended into Heaven, it may be answered, it was not all from the Mother, but from the *Father,* in like manner as man, it is reasonable to suppose, is ever changing his corporeal part, putting off one body, and putting on another, and this successively, according to the principle of good or evil which has rule in his mind. The Divine principle, then, which ever had rule in the Lord's mind, it is alike reasonable to suppose, would be continually putting off all that *corporiety from the Mother,* which was not in agreement with itself, and putting on another *corporiety,* which being in concord with itself, it could finally unite fully with itself, or make Divine. Thus the Lord's Humanity finally became Divine, even as to the ultimates of the body or corporeal part.

To conceive fully the precise nature of the *Redeemer's* Divine body, transcends perhaps all finite apprehension. But if it cannot be perfectly conceived, it may be piously adored, as containing in it all the fullness of the *Godhead,* and being the only medium of approach to, and of operation from, the hidden *Deity.* May the readers of the New Jerusalem verities, profit by this Truth, and seek rather to adore with humility, than to speculate with subtlety, being content to know, that their God by becoming incarnate, and assuming a natural and rational Humanity, dwells now in a Divine Body, and that in and through that Body, He rules Heaven and earth, and gives eternal Life and salvation to all those, who in true repentance, believe in Him, and come unto Him. But still in that Body He is, and ever must be, the *Incomprehensible,* as being the *Infinite* and the *Eternal.*

Leaving the remainder of your letter for another opportunity, I remain, dear Sir, yours, WILLIAM HILL.

XXVIII[1]

PHILADELPHIA, July 29, 1800.

DEAR SIR:—Agreeably to your order, I have this day received twenty dollars on account from Mr. Campbell. My

[1]To John Hargrove.

expenses having of late unavoidably exceeded my income, the sum, though small, was acceptable, and I return you my thanks.

I do not at all wonder, my dear sir, at your great zeal in promoting the progress of the Truth in the way you think most eligible, and I have not a doubt but it will be ultimately beneficial, and more especially if you are led to insist principally on that *genuine Good of Life,* for which alone the Truth is given, and of which it is the outward form and manifestation. By this means also you will prevent Gog and Magog extending their dreadful influence to the New Church, by the introduction of external worship without internal, which will not be allowed to continue. Experience has proved that the conviction of an error does not free us from the danger of it, nor of that Faith alone in which it originates, and which always prevails when more stress is laid upon doctrine than life.

I intend committing to the care of the person from whom I received the money, a volume of Mr. Proud's Sermons, the only one I have; also a MS copy of some Discourses of Mr. Clowes,—and will be obliged to you to return both as soon as you have done with them. A Dictionary of Correspondences also I shall beg leave to present to you; but I think it very imperfect, and not calculated to give a proper understanding of that sublime doctrine. The last copies of Theology in my possession I sent to you; if you want more, would recommend you to apply to Mr. Bailey. The other books you will perhaps get from London by means of your booksellers.

You have explained my idea right respecting the Lord's Humanity; E. S. continually uses the expression, made Divine, which is the same as became Divine, not only with respect to the Rational, which is interior, and the Natural, which is exterior, but also to the *very corporeal.* And to say the body became, or was made, Divine from first to last, by putting off one principle and putting on another, appears to me very different from saying that one principle

became or was made another. I wonder you should still suppose I meant any thing of transmutation by the expression, when I have so repeatedly and expressly declared to you that I had no such idea.

Being preparing to leave the city for the summer, I have only to add my sincere wishes for your welfare, and remain, dear sir, Very affectionately, yours, WILLIAM HILL.

Upon reconsideration, I prefer sending you Mr. Sibley's[2] Sermons for the present, the volume in which Mr. P.'s are bound not containing above three or four; and I think you may borrow those we published collectively from some friend in Baltimore. I think Colonel Carter has them Please to return me Mr. Sibley's, as I have no other copy.

XXIX[1]

PHILADELPHIA, September 27, 1800.

DEAR SIR,—Being just returned from our country excursion, and supposing that the uncertainty of your letters reaching me, has been the cause of your not writing, I hasten to request the favor of a line from you as soon as possible.

I am anxious to know if you have escaped the ravages of the disease[2] with which your city has again been visited, also if your family, and our particular friends, have been preserved in safety. These awful visitations will, I hope, call many to serious consideration, and check the growth of wickedness in this land; then will the Divine purpose be answered in the permission of them, and the benefit be greater than the distress. There can be no other sufficient consolation for the miseries you must have endured.

The danger of this kind which must continue to exist in

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[2]The Rev. Manoah Sibley, one of the earliest New-Church ministers in England. He was ordained by Hindmarsh in 1790 and served the New Church in London for fifty years. Several volumes of his sermons were published.

[1]To John Hargrove.

[2]Yellow fever, see below XXX n. 3.

populous cities on this continent, the expensiveness of living in them, and of moving out of them, together with other important considerations, have made us conclude to leave Philadelphia, and seek a retired settlement in the country, in some part of New England. I feel it a very great trial to leave the few friends we have here, but besides the requirements of a necessary prudence, the prospect of some opening for usefulness urges a change. Mr. Bailey is about quitting the city entirely, but the Divine Providence appears to have prepared a place for the deposit of the writings in the hand of another bookseller of the name of Cameron, who has lately begun to read them. This is a great consolation. Before I leave the city, which I expect will hardly be within a month, I will give you further particulars, that you may open a correspondence with him.

Shall be glad to know if you received the books safe that were committed to the care of Mr. Campbell for you. I could wish to have the Discourses returned, having no other copy of them.

I request my affectionate regards to your friends, and remain, dear sir, Very sincerely yours, WILLIAM HILL.

XXX[1]

PHILADELPHIA, October 20, 1800.

DEAR FRIEND,—I begin to be greatly concerned at not hearing from you; sometimes I am fearful that distress has overpowered, or disease overtaken you.[2] However it be, if you are able to use your pen, I beg to hear from you immediately, that my suspense may be removed.

Since I last wrote to you, I have been in much disagreeable wavering about leaving this place, the affectionate and growing attachment of the few friends to the doctrines

[1]To John Hargrove.

[2]The printed text has a footnote here numbered 1, reading as follows: "The yellow fever had been prevailing at Baltimore with great mortality. F." "F" is John Fonerden. Apparently it was in this epidemic that Mrs. Hargrove lost her life.

brings me into great trial, and not being able to let a house in which I have a joint share, seemed to confirm the idea that I ought to remain with them, and trust in Providence still to supply the means of subsistence and usefulness. However, the dictates of worldly prudence, joined with some hope of a greater use opening elsewhere, have prevailed so far as to enable us to persevere, though slowly, in our plans, and I am now hurried with the disagreeable business of preparing for a sale of my furniture. In about ten days we expect to be able to set forward on our journey; we travel eastward without any determinate plan, only to stop somewhere short of Boston till spring, not wishing to go to housekeeping immediately, or till we have again a prospect of increasing our family. We hope to find some friend on the road who thinks and lives in our own way, and will be glad to accommodate us, and will suffer us to make an adequate compensation. Of such friends we have several near Boston, who we believe have plenty of room for us, and where the churches will, as usual, solicit my services. But for this prospect I could not reconcile myself to go farther at present from Baltimore, and leave Philadelphia, although to the former I can be of no sort of use, and scarce of any to the latter. Yet I believe a church here also will soon be formed, the readers are increasing and improving, and no doubt will continue to do so, but in much quietness. This seems best for the present condition of the church, which is to grow in the wilderness.

I am writing of my plans and expectations without knowing whether, or where my letter will find you. Yet, as you may be removed from the city, which I am happy to hope, and I may not have time to hear from you and write again before my removal, I feel desirous you should know something of them. Your kindness demands it from me, and I shall hope, wherever my lot may be cast to be favored now and then with a line from you, to let me know how things go on at Baltimore. I am in hopes the late severe visitation

will be rather of benefit than otherwise, by leading to the exercise of humility, compassion and charity. Then will their sorrow be turned into joy. That this may be your experience and consolation, is the sincere wish and prayer of

Your very affectionate, &c.

WILLIAM HILL.

I beg my love to our friends.

XXXI[1]

PHILADELPHIA, October 31, 1800.

DEAR SIR,—Your very acceptable favor of the 19th inst. would have been immediately acknowledged, but for the hurry and confusion of business in which I was involved in disposing of one part of my goods, and packing up another, preparatory to my departure. Yesterday I made a finish of the business, and intended to write to you, when your last was handed to me, by which I have been extremely gratified. Yet I must assure you, my dear sir, that I feel myself very unworthy of the kind regard you profess towards me, and of the value you are pleased to fix upon my poor correspondence. I shall be glad however to continue it, for the sake of the reciprocal communication which you are so good to promise, and shall therefore take care to inform you as soon as I arrive at any settled residence. At present I have no fixed plan, but wish to commit myself entirely to the leadings of Divine Providence, desiring principally, though very unworthily, to be made, if possible, of some spiritual use to my fellow creatures. As I informed you in my last, when I was formerly in New England most of the pulpits in Boston and in the neighboring towns were solicitously thrown open to me; but whether it will be the case again I can hardly conjecture, possibly the clergy, having since that time been much devoted to politics, and the bitterness which appears to have been excited against those who at all differ

[1]To John Hargrove. It seems strange that there is no reference in this letter to the recent decease of Mrs. Hargrove.

in sentiment from the ruling party, may make them more reserved towards me. I have some suspicion that this will be the case, and if so, perhaps I shall remain quiet some time longer. I have none of the qualifications necessary for setting on foot a new system, nor am I satisfied that the present time would be the proper one, at least in the part of the Union to which I am going.

The Writings I am still anxious to have published, and shall use every exertion in my power to accomplish it. Your opinion concerning the Arcana is the same that induced me to discontinue the publication of it, but I should not have supposed it so applicable with you, as there are so many more readers in your neighborhood, and in this it is very much wanted. I thought it too the most easy work to go on with, because it may be published in chapters, thus gradually, and agreeably to the state of our finances; it also contains all that is in the other works generally, and in many points particularly; and it is probable that it will be a long time before the first volumes can be procured, either here or in England. But if you still object to this work, I would recommend the Treatise on Heaven and Hell, which is much in the same predicament as to scarcity, is much inquired for, and besides, Mr. Bailey has already a considerable part of it set for printing. If you can obtain subscriptions for prosecuting this work, it would be well therefore to hasten to ascertain the amount, and inform Mr. Bailey at Lancaster; they will do the same in this city and neighborhood, and I will make a communication from Boston, as soon as possible, to the same effect. By these means the work may be soon accomplished, and I am persuaded that it would be of great use to the church. Of the Theology, I must not forget to mention that there is a great plenty on hand, and Mr. Bailey has promised me to forward you a fresh supply before he leaves the city. I should not think it proper by any means to alter the mode of the author's publications; the memorable relations may appear to be the stumbling blocks to some, and they once appeared so to me, but many receive

them the most cordially, and as they are always brought forward as correspondent exemplifications of the Doctrines preceding them, they would appear to a very great disadvantage, if their situation was at all changed. "Man proposes, but God disposes;" this is a truth of which the venerable author himself had to be convinced by experience, and in this very instance; for he himself would have published his Doctrines without the Memorabilia, knowing they would make him be accounted as a madman, but he did as he was commanded.

I believe there is no book of the title you mention Mr. M. to have lent Dr. Redman, but I will take an opportunity of inquiring about it; the conversation between Swedenborg and Otley, I suppose is the answer to Hartley's Questions concerning the Lord, of which I believe Mr. Bailey has some copies in the original, and I will desire him to send them to you. Of Mr. Wesley's calumnies I can say nothing, having none of the documents in my possession, on either side, but I doubt not you could make Mr. Beatson's answer very sufficient, with a few *addenda*. Not having the Latin work to refer to, I must leave the reply to your question concerning the passage in the Arcana till a future opportunity, only observing that I should not conceive it to mean any thing more than the proving the rectitude of the ruling principle with those who, for various reasons, could not be led into the necessary states in this world.

I have only time to request my affectionate regards to all our friends, with sincere thanks for their kind wishes, and desire to be remembered in their prayers. Fervently wishing the peace and prosperity of your Jerusalem, and that our Lord may grant his blessing upon your labors, I remain, dear sir, your affectionate friend, &c. WILLIAM HILL.

(*To be continued*)

EDITORIAL DEPARTMENT

TO HIM THAT OVERCOMETH

In the Messages to the Seven Churches which are in Asia, given in chapters one and two of the Book of Revelation, we have, as part of the message to the Church in Sardis, the promise, "He that overcometh shall be clothed with white raiment" (iii, 5). The meaning of this promise in the literal sense is obvious; we overcome obstacles in our way, and the natural result of overcoming is success in our undertaking. But how overcoming obstacles in our path is connected with being clothed in white raiment is not at first sight evident, unless we think of it as the sign of a certain position in life, and this would imply success. But the context suggests a more definite meaning.

The Book of Revelation is a book of symbols and visions, and the visions themselves are symbols. It is "the revelation of Jesus Christ, which God gave unto Him, to show unto His servants things that must shortly come to pass; and He sent and signified it by His angel unto His servant John." Another helpful feature of the context is what John says of himself, "I John . . . was in the Island which is called Patmos, for the Word of God and for the testimony of Jesus Christ. I was in the spirit on the Lord's day." We gather from this that the Book of Revelation is a prophecy of things to come, and that this prophecy was given to John in the spirit, in the form of symbol and vision, as we learn from the contents of the book. As John was in the spirit, he heard and saw spiritual things, and wrote of spiritual things. The Messages to the Seven Churches contain what the Lord says to these churches about their states of mind and life, and what they need to make them acceptable to Him.

In the attempt to interpret these messages, and the Book of

Revelation as a whole, it would be helpful to learn what we can about the historical conditions of the writer, the cities referred to, and of the period. Presumably, John knew something of the conditions of the Christian Church in the cities named, and he may have had those conditions in mind. Some have tried to apply the messages to the historical conditions of the day. How far such efforts are fitting is a question of importance. In pursuing investigations of this kind, there is always danger of giving free rein to the historical imagination, and so going beyond the facts and their proper significance. In the brief space at our disposal, we cannot turn aside to these considerations. What for the moment we are directly interested in is to ascertain just what the words of this promise mean for us. Our question is not what John meant, but what the Lord means to say through John to us.

We may approach the matter first from the ordinary point of view, and we may ask what in the light of the context is meant by "overcoming" in this sentence. We overcome obstacles of many and various kinds. The context suggests that the obstacles meant here must be those in the field of religion, and such as are usually referred to in the experience of temptation. We are tempted to do things which we know to be wrong. We overcome in temptation when we have a knowledge of the principles which apply to the situation we are in, and firmly apply the principles. In the case of religious experience, the principles are the principles of our religion. But we want to be more definite. We want to know what are the situations referred to in the message to the Church in Sardis. We get some help here by giving close attention to the significant words in the message. The thing that characterizes the Church in Sardis is that the works are not full before God; it is also said of Sardis, "thou hast a name that thou livest and art dead." Now we ask, to what situation does this description apply? In what respect are works not full before God? Evidently, the works are those which lack the proper religious motives and character. What kind of works are those which appear to be alive but are really dead? Evidently, works of good conduct which are done from

merely selfish and worldly motives. Such conduct is not alive with the religious spirit. It seems then that the obstacles to be overcome are those we meet with in trying to bring religious motives and knowledge into the conduct of daily life. We all know the difficulty here.

So far, we seem to have made some progress in determining just what it is that we are to overcome. But what is the connection between overcoming and being clothed with white raiment? We get help in this direction by considering what happens when we are undergoing temptation. We make use of the religious knowledge we have which bears on the situation, and in the victorious outcome of the struggle we have a firm grasp of this knowledge, and make it a part of our permanent possessions. To express this figuratively we say that the new life is clothed with the truth so acquired. This truth, because from the Lord and because it is spiritual, is represented by white raiment. This is the interpretation of the sentence when we get the help of the context and of what knowledge we have of religious life as contrasted with the life of merely external good conduct. We have reached in this way an interpretation which is in general satisfactory. But we may go further in the direction of definiteness by making use of the help which Swedenborg gives us.

Swedenborg gives us the spiritual meaning of this sentence in the "Apocalypse Explained" and also in the "Apocalypse Revealed." In the "Apocalypse Explained" he says that the Church in Sardis represents a merely moral life without a spiritual internal. In the "Apocalypse Revealed" he says that the Church in Sardis represents merely external worship. It may be that the Church in Sardis has this correspondential meaning, because it was known to have something of this external quality. At the first glance these seem to be different meanings; but if we follow the exposition closely we shall see that a merely moral life and a life of mere external worship are both external in the sense of having no spiritual internal; and that a life of mere external piety is really only a life of good moral conduct, and not properly religious or at least not

spiritual. So that it amounts to the same thing whether we say Sardis means an external moral life or external worship.

But to return to the interpretation of the sentence,—we have to see what is the more definite spiritual meaning of "he that overcometh" and of "clothed in white raiment." Swedenborg tells us that the spiritual meaning of "he that overcometh" is, the state of reformation attained by victories in temptation, and the consequent state of being spiritual, which is the state of being saved. He tells us that the spiritual meaning of "clothed in white raiment" is the possession in knowledge and life by him that overcometh of the divine truths which the Lord teaches. We have seen that in the case of the Church of Sardis the temptation is to be satisfied with a life of good external conduct, and to identify this with religion. The obstacles to be overcome are the false ideas and principles which are used to justify this life. One of these principles is the oft repeated formula, "no matter what a man's belief is, so he lives right." Those represented by the Church in Sardis act on this principle. To overcome the temptation to live in accordance with this principle, we need the Lord's teaching, that no external life is really good unless it is lived from Him and in the acknowledgment that it is from Him; that is, in Swedenborg's language, lived in the light of Divine Truth. To be in permanent possession of this knowledge of Divine Truth is to be clothed in white raiment. One such truth of primary and constant importance is, that our life in all degrees is from the Lord. There are innumerable such truths; we find them in the literal sense of the Bible, and even more abundantly in the spiritual sense. They apply to all states and phases of experience. Our direct concern now is with those that apply to the states of victory in the temptations to substitute a merely moral life for a religious life. Our task involves penetrating to the details of such experience.

Life, all life, is exceedingly complex, and the deeper, or higher, the grade of the life, the more complex it is. In accordance with this principle, spiritual life is immensely more complicated than natural life. The most striking illustration of this fact is the spiritual meaning of the Bible. Think of the spir-

itual meaning of the Story of Creation, which summarizes the whole course of man's spiritual development. And this summary is rehearsed in that of the Patriarchs, but from a different starting point. Then we have episodes in the development of spiritual life represented by the stories of the Fall, of the Flood, of the Sojourn in Egypt, of the Exodus, of the Judges. In the story of the Kings we have another summary of the whole course of spiritual development, from still another beginning. Then, too, we have the Prophets and the Psalms, presenting many and various states and phases of spiritual life. In the Gospels and the Book of Revelation, we have the spiritual meaning of the Lord's coming into the world, first in the flesh, and afterwards more fully in the spirit. To get some impression of the immense complication which the study of the spiritual sense of the Bible leads to, let one undertake to work out in detail the spiritual meaning of the story of Abraham, or the story of King David, especially if he tries to apply the meaning to his own spiritual experiences, actual or possible, and he will be amazed at the endless complications involved. It is vain to try to avoid these complications by the use of general terms, for these get their definite meaning in the particular states of the experiences.

Our special topic, the temptations to be overcome in the moral life, that is, the message to the Church in Sardis, is one of the messages to the Seven Churches. Consider the varieties of spiritual life represented in these messages. These Churches represent different ways of living a religious life, and the peculiar excellences or defects of each. Religious life at its best combines knowledge of truth with doing what it teaches. There are several ways of departing from this requirement. A life may be abundant in truth but lacking in good,—the Ephesus type; in such a life interest in the truth dominates to the neglect of doing what the truth teaches. On the other hand, a life may be active in doing good, but with a deliberate indifference to acquiring a knowledge of the truth which teaches what good is,—the Smyrna type. These are the two fundamentally contrasting types of religious life. There are several variations of

these. There may be a deliberate preference for doing good (on the principle that it makes no difference what a man believes, so he lives right), and at the same time the importance of learning and knowing the truth may be ignored and repudiated; this variety is represented by Pergamos. Religious life is always guided more or less by religious truth. Faith in this truth may be grounded in the experience of good life, but it may be held quite apart from a good life, as is the case with the life represented by Thyatira. This is a mixed type, and needs to be corrected and purified by combining faith in one's religious knowledge with a life of charity, a life of good will and helpfulness to others. A life of merely external worship or good conduct is in some respects the farthest removed from the required religious quality. It appears to be religious and often claims to be, but it really is not; it is an empty shell without the kernel, the kind of life represented by Sardis. The right combination of truth and good is seen in the life which is lived in full acknowledgment of the Lord as the Source. In such a life, love for the Lord is expressed in love for men and in doing good to men. This love for doing good and in doing good leads to the truth which shows the way of doing good. Swedenborg condenses this in the formula "Those who are in truth from good from the Lord"; and these are they who are represented by the message to the Church in Philadelphia. The Church composed of these is the Church of the New Jerusalem. A peculiarly difficult but all too frequent complication is the life in which religious truth is believed, sometimes because it promotes our selfish and worldly interests, and sometimes because it is seen in rational light. Such a life is vacillating, never steadfastly affirmative or steadfastly negative; they affirm or deny according to circumstances. These are the Laodiceans.

These types are recognizable, and are definable in general terms; but when we try to go further, and to specify the contents and the particular activities of any one group, we plunge into the always baffling complexities of concrete personal life. The Book of Revelation itself may be simply described as a prophetic account of the Last Judgment and the descent of the

New Jerusalem. It is easy to analyze the book as a representative drama, and to name the several stages of progress. For example, after the introduction containing the resplendent figure of the Son of Man, we have in order: the Messages to the Seven Churches; the Vision of the Throne; the Opening of the Seven Seals; the Sounding of the Seven Trumpets; the Overthrow of the Great Red Dragon; the Emptying of the Seven Vials; the Fall of Babylon; and the Vision of the New Jerusalem. The scenes represented in this drama constitute the culmination of the Bible story and the final spiritual achievement of the Lord's presence with men.

But the *spiritual* meaning of these symbols and visions must be interpreted, before their proper significance can be seen. They were prophetic of spiritual events and experiences which were to take place in the future at the time of the Last Judgment and the descent of the New Jerusalem. The events and experiences represented and foretold in the Book of Revelation actually took place with Swedenborg as witness, about the year 1757; the further development belongs to the future. But these experiences and the principles involved had, besides their actual occurrence and application, a universal character such that they are repeated in the spiritual experiences of all men who go through the processes of temptation and judgment in the course of regeneration in the New Jerusalem. When, therefore, we attempt, with Swedenborg's help, to interpret these symbols and visions, we must see their meaning in our own spiritual experiences, actual or possible, as well as in the historical situation of the Last Judgment; and then we get an almost overwhelming impression of the immense complexity of the field of the experience in either aspect. It is, no doubt, this complexity that has baffled and defeated our efforts to interpret the spiritual meaning of the Bible for our readers and our congregations; there are, of course, other conditions which have contributed to the same result. But we cannot decline or evade the task. We profess to believe that the Lord has made His Second Coming in the spiritual sense of His Word, and that the opening of this spiritual sense, through the instrumentality

of Swedenborg, is His Second Coming. We furthermore profess to believe that in making His Second Coming the Lord has established His New Church, the New Jerusalem. The profession of this belief obligates us to make a supreme effort to learn, understand, teach, and apply the spiritual meaning of the Lord's Word, under the enlightened guidance of Emanuel Swedenborg.

To return now to the task immediately before us, that of learning, understanding, and showing, the spiritual meaning of the sentence, "He that overcometh shall be clothed with white raiment." We have already made an approach to the spiritual meaning of this sentence at the beginning of this paper. Swedenborg's formula is, "He that overcometh signifies he who combats against evils and falsities, and so is reformed," and "To be clothed in white raiment signifies to become spiritual by truths." Putting these together, we have, "He that overcometh shall be clothed in white raiment signifies that he who is reformed becomes spiritual." The implication is that he who is not reformed remains natural. So that the distinction between the natural and the spiritual here is that between the unreformed and the regenerate. But this distinction is identical with that between a life directed by selfish and worldly interests, and a life of conscious dependence upon the Lord's love and wisdom for guidance.

We often use the words "natural" and "spiritual" in a wider sense. In this sense, "natural" is what belongs to nature, the world of material bodies and their behavior; "spiritual" is the immaterial, the world of will and thought, of love and wisdom. One of Swedenborg's characteristic definitions is: the natural world is the world where men are, the spiritual world is the world where spirits and angels are. But inasmuch as men are internally spirits, and as spirits are in the spiritual world, it follows that man is in both worlds at once, in the natural world as to his body, in the spiritual world as to his affection and thought, his love and wisdom. These different meanings arise from the complexity of the world of experience itself, and from the effort to mark distinctly the general characters and

aspects of experience. Nevertheless it is of the utmost importance for clear thinking and accurate speaking to keep the distinction between the natural and the spiritual firm and constant.

We are in the habit of thinking that the distinction between the natural world of bodies and the world of spiritual beings and objects is clear, but it is clear for the imagination rather than for thought. The difficulty comes when we come to make the distinction in our own personal life. It seems very easy to grasp Swedenborg's statement: speech and action are natural acts of the body; affection and thought are spiritual acts of the mind. But Swedenborg often speaks of the natural mind, and of natural affection and thought, and this implies a contrast with spiritual affections and thought. It is this distinction that so often baffles us and blocks our way, when we try to say exactly what we mean when we speak of spiritual conditions. If we define natural thought as thought about the external objects of nature, or the objects of the senses, we encounter one meaning of spiritual. Thought about the constitution and movements of the heavenly bodies, about plant and animal growth, about brain and heart, about health and comfort, about eating, sleeping, walking, riding, reading, writing, buying, selling,—all such thought involves bodies and their properties, and these properties include color, sound, smell, taste, and touch, the objects of the five senses. But color, sound, etc., are sensations; that is, they are states of the mind, and so like thoughts and affections are to be classed as spiritual. In accordance with this result, it is difficult to think of any thing in the universe which is not spiritual. Commonsense, that is, our habit of mind, revolts at this conclusion, and repudiates it. But common sense and our ordinary thinking cannot be made the standard of truth and reality. The difficulty lies in the nature and complexity of the world of experience.

If we turn our attention from these "external objects of nature" to the affections and thoughts within, then we may define spiritual thought as thought about this inner world of affection and thought. But here again, the affections and

thoughts we think about are affections for something and thoughts about something, and this something too often turns out to be just that world of bodies and their behavior which is the world of nature, the natural world; in other words, the something is some color, or taste, some course of action, some desired satisfaction. What then is spiritual thought and affection? If the whole body of our intellectual, practical, and social life is natural, what is left for the spiritual?

The answer involves a new meaning of "spiritual." Swedenborg gives us one definition of the spiritual which makes a distinction within the spiritual in the larger sense. He says: all that is spiritual which is from the Lord. But according to the Christian doctrine, the Lord is the Creator of heaven and earth, and consequently all things in the created universe are from Him, and under the definition are spiritual. The Christian doctrine of creation spiritualizes the universe. But this doctrine requires us to think of some things as more spiritual than others; and although the whole of nature is in this large sense spiritual, it is spiritual in a less complete sense, in a lower degree. To make the distinction here required, we may say that the spiritual in the specific and religious sense is that quality or region of personal experience which is consciously related to the Lord as Source and Guide. Our knowledge of the qualities of the Lord's life, the qualities of His love and wisdom, and of our relation to Him, is spiritual knowledge; and our affection for this knowledge and for these qualities is spiritual affection. With this understanding, we may return to our task of interpretation.

We have seen that the spiritual meaning of "He that overcometh" is given in the form "He who combats against evils and falsities, and so is reformed." This gives the spiritual meaning, but does not give it unambiguously. The evils and falsities to be overcome in life may be spiritual or they may be natural. Such habits as drinking, smoking, lying, cheating, gossiping, etc., are overcome and abandoned because they are found to be injurious to health or reputation; these are examples of evils and falsities. But health and reputation as ends in

themselves are selfish and worldly objects, and are therefore natural as opposed to spiritual. When, however, they are viewed and sought as means to a useful life in and for the community, they are moral, for such life is approved by the moral conscience as desirable and obligatory. But when this life of good moral conduct is made a source of self-satisfaction and of self-importance, it develops a sense of superiority which makes it appear to be the only real and proper life. A life of this kind appears to be alive with spiritual motive, but it is not, it is spiritually dead. There are moral temptations, and there are moral evils and falsities to be overcome, but these are not the temptations and the evils and falsities of the spiritual life. The thought of spiritual life and the activities of spiritual life do not take place until a knowledge of the Lord enters.

Sardis represents a certain type of Church life, a type wherein knowledge of the Lord is neglected, ignored, or perverted. The evils and falsities of the moral life do not become temptations in the spiritual sense, until they are recognized and shunned as sins against the Lord, and as forbidden by the Lord. Then comes the struggle between the natural and the spiritual. The bad habits which the moral life succeeds in putting away for selfish and worldly reasons, or for the sake of accepted and binding moral principles, give place to self-satisfaction, self-confidence, and a sense of superiority, which are the marks of spiritual death. To put away bad habits in order to preserve and improve health and reputation for the sake of greater usefulness to the community is a proper and worthy motive, a good moral motive. But the desire to be useful to the community as the one and only and sufficient end in view, lacks spiritual character, and is merely a purer form of worldliness; it is similar to the principle of doing business for the sake of business, and not merely for the sake of profit. We have other forms of the same principle, for example: the pursuit of knowledge for the sake of knowledge, science for the sake of science, truth for the sake of truth. These are all natural motives and lead to useful lives, but spiritually they are external lives, and liable to be infected with self-love and love of the world.

Swedenborg does teach that to pursue truth for truth's sake is to pursue it for the Lord's sake, because the Lord is the truth. So also he teaches that to perform uses for the sake of uses is to perform them for the Lord's sake. This is an example of how important it is to make the distinction between the natural and the spiritual both in conduct and in thought.

To seek the truth from the Lord is to seek it for His sake; and we do not really seek the truth for its own sake unless we seek it from the Lord. If the truth we seek is the truth of our own making, then we seek it for the sake of self. In other words, if the Lord is absent from our thought in seeking the truth, we are seeking it from selfish and worldly motives. There are only two possible fundamental motives of life, the motive of self love and the motive of love to the Lord. From these we have as derivatives respectively love of the world and love of the neighbor. There can be no love of the world apart from the love of self; and there can be no love of the neighbor apart from love to the Lord. All life, love and wisdom, is from the Lord, and we must look to the Lord as the only Source of love and wisdom; this means that we must make the reception and use of the Lord's love and wisdom the supreme and constant end of life. What was said of truth for truth's sake may be said with equal force of use for the sake of use. These formulae must all be understood in the light of the Lord's love and wisdom. It is thought about the Lord and from the Lord that transforms all these formulae into truthful statements of principle. It is this thought that lifts us to the spiritual level, in the religious sense of the word; or rather it is by means of this thought that the Lord lifts us up to the spiritual level.

In the light of the above discussion, the more developed statement of the spiritual meaning of "He that overcometh" would be, he who rises from the natural to the spiritual level by means of combats against evils and falsities as sins against the Lord. Physical evils are made moral evils when they are put into a moral context, when they are made objects of moral judgment. Moral evils become sins when they are judged in the light of their relation to the Lord's will and command-

ments. The opium habit is a physical evil, but when it is seen to defeat moral purposes it is a moral evil; when it is seen to destroy the capacity to receive and use the Lord's love and wisdom, and as such is forbidden by Him, it is sin, a spiritual evil. The evils and falsities which the Church in Sardis is to overcome are spiritual evils and falsities, the evils and falsities of self-love and the love of the world, perversions of the love and wisdom we receive from the Lord. The list of these evils and falsities would cover the whole field of perverted moral life. They are all comprehended under the evil of substituting the moral life for the spiritual, and the falsity of thinking that the moral life is all the good life there is, and that spiritual life is merely the creation of an unregulated and diseased fancy.

Finally, it is not difficult to see that to be clothed in white raiment is, to be in possession of the spiritual truths needed to overcome in the combat against evils and falsities. The supreme spiritual truth is, that all truth is from the Lord; and another is, that we see this truth in the light of the Lord's love and wisdom in proportion to our reception. In general, the whole body of New-Church truth, in so far as needed to light up and direct the life of external worship and good moral conduct, is the white raiment in which he that overcometh will be clothed.

Lewis F. Hite.

CURRENT LITERATURE

A NEW TRANSLATION OF SWEDENBORG'S "CHARITY."

About twelve years ago, in collaboration with Rev. Julian K. Smyth, Rev. Wm. F. Wunsch compiled for the Trustees of the Iungerich Publication Fund (established in 1874 to supply Swedenborg's Writings gratuitously to Protestant clergymen and theological students) a little volume with the title "The Gist of Swedenborg." Two years ago he prepared for the same Trustees a new translation of Swedenborg's posthumous treatise on the Doctrine of Charity*; and in remembrance of his former collaborator, he dedicated this translation "To the Memory of Julian Kennedy Smyth, who longed to see the contents of this little work made more generally known." In the last report of the Iungerich Trustees we are informed that of the "Gist" 19,240 copies, and of "Charity" 6,544 copies, had been distributed previous to May 1st, 1932.

"The Doctrine of Charity" is at present available in English in four different forms, of which this new translation is by far the most pleasing and most readable. In his Introduction Mr. Wunsch has given a clear idea of the nature of the little treatise, and how, long before such expressions as "Christianizing the social order" were heard, it voiced the social aspect of Christ's Gospel in a very practical and potent way. At the close of this introduction he mentions certain characteristics of his own translation, and thus tends to disarm any inclination to criticize because of unusual freedom as compared with all other current translations of Swedenborg's Latin into English. In view of the special class of readers held in view, that freedom seems quite justifiable; but we cannot help feeling that, in his translation of one idea constantly repeated throughout the work, he has taken an unwarrantable liberty, and has tended to devitalize the per-

*_Charity:_ or, The Practice of Neighborliness. By Emanuel Swedenborg. Translated by Wm. F. Wunsch. Philadelphia: J. B. Lippincott Co. 1931. 120 pp., 12mo. Cloth, 75c.

sonal application of a fundamental New-Church teaching. We refer to his uniform translation of *fugere mala ut peccata* and its variations by "to avoid evils as sins," etc. *Avoidance* of an approaching enemy who is seen first may at times be successfully accomplished by some such expedient as turning into a side street; but when one becomes aware that an enemy has been watching and pursuing one with deadly intent all the time, the figure of taking to one's heels with all one's might is much more to the point.* And when we are cornered, we are admonished to put up a strenuous fight, with promises of precious rewards in victory: "To him that overcometh," etc. We submit that the English word "avoid" is a decidedly inadequate equivalent of the Latin word "*fugere*" in the numerous instances of its occurrence in this treatise.

We think it will be generally admitted also that glossaries, especially at the beginnings of books, have a somewhat forbidding and repellant aspect as implying the need of some language study before undertaking the reading of the text. As this edition of "Charity" is intended especially for ministerial readers who as a class are none too well educated, we think it would have been better if the terms needing explanation had had their explanations relegated to small type footnotes at proper places instead of having them presented all together and in large type just before the text.

B. A. WHITTEMORE.

A NEW EDITION OF THE CORONIS.*

Among the posthumous works of Swedenborg, one of the most interesting is entitled "The Coronis," or appendix to the "True Christian Religion." At several places in the latter work

*Every one becomes regenerate by abstaining from the evils of sin, and shunning them as one would an infernal horde with torches in hand, endeavoring to overtake him and throw him upon a burning pile. (True Christian Religion, n. 510.)

**The Coronis*, or Appendix to the True Christian Religion . . . also *The Invitation to the New Church*, and certain other posthumous papers. By EMANUEL SWEDENBORG. London: Swedenborg Society. 1931. 163 pp., 8vo. $1.00.

Swedenborg mentioned this appendix as something evidently planned for publication. While the manuscript is thought to have been completed, the latter half of it seems to have been lost while in the possession of Dr. Messiter, to whom Swedenborg had lent it. The last American edition of the part that has been preserved is contained in the first volume of the "Posthumous Theological Works," as published by the Swedenborg Foundation in 1914. A more recent edition, however, has just appeared in London; and a copy of it is before us for notice at this time.

In 1893 the Swedenborg Society of London published a translation of the "Coronis" that had been made by Jas. F. Buss. The present volume consists of a revision by Rev. Mr. Buss of his former translation, together with a revision of the matter contained in the little volume entitled "The Consummation of the Age," etc., and in addition about forty pages of supplementary matter not previously published in England, though contained in the first volume of the "Posthumous Theological Works" of the Swedenborg Foundation mentioned above. In size, this new London volume is octavo, like most of the publications of the Swedenborg Society. In all there are but one hundred and sixty pages of type matter of which sixty-eight constitute the "Coronis." In his prefatory note to the volume, the reviser makes acknowledgment of aid received from several gentlemen.

As is the case with all the volumes of the London Edition of Swedenborg's Writings, the type-face is slightly larger than in any American edition. The English price of the volume is three shillings.

B. A. WHITTEMORE.

THREE NEW LONDON TRACTS.*

Rev. Mr. Goldsack has added another to the many publications regarding the practicality of present-day Christianity. "The Christian's Power to Heal"* by him is stimulating and sugges-

*_The Christian's Power to Heal._ By Rev. S. J. C. Goldsack.
The Christ of Convention. By Rev. Arthur E. Beilby.
The Creed of a Swedenborgian. By H. N. Morris.
London: The New-Church Missionary and Tract Society. Paper covers, 5 cents each.

tive, and makes mention of "some remarkable cases of recovery and restoration that are altogether beyond dispute." The author answers the question, "Can a Christian Heal?," as follows:

> I think we are right in supposing that a disciple who has unreservedly and entirely given his heart and mind to the Lord, and relies wholly and solely on the spirit and truth of the Lord, will be endowed with that power that will heal sicknesses and diseases both of mind and of body. Such a disciple will bring an influence so sublime and heavenly to play, first on the soul of the sufferer, that health and strength—order—may be restored, even instantaneously in some cases; even without ordinary medical treatment in many cases—as has been done and is being done by some people at the present time.

Mr. Goldsack has attempted a somewhat unconvincing explanation of why there is not more of this healing work being done by the people of the New Church; and he devotes his last chapter to a consideration of "The Differences between Christian Science and the New Church." The chief value of the comparisons given therein would seem to be the indisputable fact that, had the marvelously beautiful teaching of the New Church been known and loved and lived by its adherents, there would have been found none to accept or to feel the need of the inferior and superficial "tenets" of Christian Science. The purity of mind and body thus achieved would doubtless allow additional time, strength, and ability for the consideration of the "essential problems of human origin, nature, and destiny" by freeing not only the patient, but also "the physician, the surgeon, and the nurse," from bondage to disorderly conditions. On the whole, the brochure lifts the thought to the contemplation of a practical privilege, and the possibility of deeper and more immediate uses than most of us have cared or dared to assume.

VIVIAN M. KUENZLI.

Since the above was written, two other tracts have been received from England, similar in form to the above, and deserving of special mention at this time as helping to fill gaps in our own missionary literature due to some of the most useful titles having been allowed to go out of print.

In his "The Christ of Convention," Rev. Arthur E. Beilby has given us a sufficiently scathing and convincing criticism of the

"orthodox" doctrine of Jesus Christ as the Son of God in the traditional trinity of three equal deities that yet are but one. Incidentally he states:

> The Christ of convention is a smoke-screen obscuring the Deity and the true humanity of the Lord Jesus. The screen must be lifted, or all belief in His God-head will be rejected by this generation.

His little treatise aims to dispel the smoke-screen, and may well be used by anybody desirous of enabling a neighbor to see clearly the fallacies associated with the traditional Christ, and to recognize the truth of the New-Church doctrine. It is written in an interesting style.

Not many weeks ago Mr. H. N. Morris responded favorably to a request from the Students' Christian Union of Sheffield University for information on the fundamental beliefs of the New Church, and delivered an address now published with the title "The Creed of a Swedenborgian." While repudiating the term "Swedenborgian," he makes clear his own understanding of what persons so designated do believe, and why,—though unfortunately he makes towards the beginning the all too common and frequently troublesome error of identifying the "Lord's universal Church" and the "New Church." Information about Swedenborg follows; then a brief consideration of the fivefold statement of faith as given by Swedenborg at the end of number three of his "True Christian Religion"; and finally the ten items of the "Confession of Faith for the New Church" prepared by the Rev. John Clowes, Rector of St. John's Church, Manchester, England, for use in his own parish, which was then considered an integral part of the Established Church of England.

B. A. WHITTEMORE.

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Mrs. Lydia S. Rotch died in Boston, July 20, 1863, at the age of 80 years. She left $15,000 to be administered by three trustees for the benefit of the Convention. The activity of this Fund, administered by its successive three trustees, has been primarily that of the publication of Swedenborg's Theological Writings, commentaries compiled therefrom, and other works, as follows:

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Lausanne. Agence des Publications de la Nouvelle Eglise, 25 Rue de Bourg.

The Fund assists, from time to time, in other New-Church uses to the extent that it has available funds; for example, the Neighborhood House at Lynn, Mass., to the support of which it regularly contributes. It has also coöperated in the publication of some of Swedenborg's scientific works, and of the photofacsimile reproductions of Swedenborg's theological manuscripts.

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